Caufe. That which the Law requires, was both in his Conſcience and theirs, a thing prohibited of God. He could not therefore put the Laws in execution, being againſt God. And if he could not do it, acting only but as an honeſt Man that abides by his Principles, we have no reaſon to apprehend, that the Queen we have now ſhould be ever brought to puniſh her Subjects for their Conſciences, meaning all the Enticements of any of the Church of England, or Tenent of the Church of Rome.

FINIS.

Dutiful Conformity Exhorted

TO

Communion

WITH THE

Church of England:

OR, AN

ABSTRACT

OF HIS

Grace the Arch-Bishop of Canterbury's

Treatise entituled an Argument for Union, &c.

on from the true Interest of those Dissenters in

land, who profess and call themselves Pro-

testants. Printed, 1683.

LONDON,

d, and Sold by S. [illegible] in [illegible]

Yard. 1705.

THE

THE *Occasional Conformist* Exhorted TO Constant Communion WITH THE Church of England, &c.

THIS excellent Treatise having been lately Reprinted with so great Success that (as it is said) the whole Impression was immediately dispos'd of; It is thought not Unuseful to the Publick, to give a short and faithful Abstract of it, that they who have not the Book, may have some knowledge of the Arguments in it.

The Author having Premis'd a great truth (*that Dissentions are Divisions*, and *that the way to over-throw a Church is first to divide it*) undertakes to convince, the Dissenters, p. 2. that their ends are Unattainable, the means Destructive, and *that in attempting to pull down the Establish'd Church, they Prepare materials for the Tombs of their own Parties*; and thus he Argues. Pag. 1.

The *Dissenters* propose two *ends*: The *First* and *Subordi-* p. 3.

nate end is the *Eſtabliſhing* themſelves. The *Second* and *Principal* is the *Advancement* of the *reform'd Religion*. Theſe *ends* are again Subdivided; the firſt has two Branches; the Setling themſelves *firſt* as a *National Church*. *Secondly* as *Diſtinct Churches*, giving Undiſturb'd *Toleration* to one another.

p. 4. *The ſetling themſelves as a National Church* is either deſign'd by *all the Diſſenters*, or *by a Party*, *which believes it ſelf moſt Sober*, *moſt numerous*, *and moſt likely to Prevail*, *and become the State-Party*. For *all of them* to Expect to be united in one Uniform Body is to hope not only againſt the Grounds of hope, but of poſſibility. What Communion (for Example) can the *Presbyterians* have with *Arians*, *Socinians*, *Anabaptiſts*, *Fifth-Monarchy Men*, *Senſual Millenaries*, *Behmeniſts*, *Familiſts*, *Seekers*, *Antinomians*, *Ranters*, *Sabbatarians*, *Quakers*, *Muggletonians*, *Sweet-Singers*? Theſe may Aſſociate in a *Caravan*, but cannot Joyn in the Communion of a *Church*. And how ſhall the *Chriſtians of this Preſent Church* be diſpos'd of to their juſt Satisfaction? they will never incorporate with ſuch a *Medley of Religions*; and they are ſuch both for their Quality and Number, as not to be beneath a very Serious Conſideration.

p. 5. *For the Prevalent Party* (i. e. the *Presbyterians*) there ſeems to be both *Reaſon* and *Experience* againſt their hopes of eſtabliſhing themſelves as a *National Church*. The Reaſons theſe. 1. It is not probable they can procure the conſent of the *Church and State* to the exchange of *Epiſcopal Government* Setled in *Britain* in the Apoſtolical age for a *new model*. 2. A National conſtitution which tolerates all *Diſſenters* will not long hold together, nor has it means ſufficient for it's ends. 3. There are not many true and proper *Diſciplinarians* in *England*; if ſo, then the *Presbyterians* are not

. 6. the more Numerous Party, but *Independency* is the prevalent

ſide

ſide, and how can a *National* Church be made up of *Separate Independent* Churches? 2. Experience ſhews how hard it is for the *Presbyterians* to form themſelves into a *Church of England.* In the late Times they had Great Power, fair opportunity of Trial; they Deſtroy'd the Church, but could Eſtabliſh nothing. *The Independents grew up at their roots, and Overdropped them*; and at their Roots grew up *Lilburnists, Levellers, Agitators*, and *Quakers.* In fine, the Diviſion of Sects was multiply'd not unlike that of Winds in the Compaſs, from four to two and Thirty. p. 8.

But if the *Diſſenters* could not then come to a Settlement; there is now much greater Improbability of it: For 1. The trial of the *Diſcipline* has abated the Reverence for it. 2. There is not now that *Union* among *Diſſenters* that appear'd at the beginning of thoſe Troubles. Thoſe who then favour'd the *Diſcipline*, are now inclining to *Independency*, and Pleading for *Toleration*, which the *Presbyterians* once call'd *the laſt and ſtrongeſt Hold of Satan.* 4. They had then many men of Quality, who favour'd their *Diſcipline*, but *now ſome undigusts'd Sceptiſts and Atheiſts have been much as'd in the cauſe of our Diſſenters.* And if well meaning Zeal could not Eſtabliſh the *Diſcipline*, it is not likely to be Setled by the help of ſuch hands, *of which the outſide are not waſh'd by ſo much as an external form of Godlineſs.* p. 10. p. 11.

The 2. *branch* of the *firſt end* is yet more Improbable, viz. *the Settlement of all Parties by Toleration*: For 1. ſome *Diſſenters* believe ſome others Incapable of Forbearance (He means unworthy of Toleration) as maintaining Principles Deſtructive of Chriſtian Faith and Piety. This Opinion they ſtill have of *Antinomians, Quakers and Muggletonians.* 2. The *Presbyterians formerly* declam'd againſt all *Toleration*, in ſuch Expreſſions as theſe. p. 12.

A Toleration would be putting of a Sword into a Mad-man's hand.—An Appointing a City of Refuge in Men's Conſciences p. 13.

for the Devil, to fly to ---- A Proclaiming liberty to the Wolves to come into Christ's Fold to prey upon his Lambs ---- A toleration of Soul-murther (the greatest murther of all others) and for the Establishing whereof, damned Souls in Hell would accurse Men on Earth. Neither would it be to provide for tender Consciences, but to take away all Conscience ---- If Error be not forcibly kept under, it will be Superior. 3. There is no firmness in the nature of this Union, *'tis a project* (as is Elegantly expreſt) *of keeping of ſtones together in the ſtrength of a*
P. 14. *firm and laſting houſe, by forbearing the uſe of Cement.* 4. Since Parties cannot be equally ballanced, the ſtronger will attempt to ſubdue the weaker, and this natural Inclination is found not only in the *Roman Church*, but in all Factions and Parties, notwithſtanding the inequality of *Power*; *for the Cat hath the ſame inward parts with the Lyon, tho' they differ much in Size; and ſome ſuch they will find, who diſſect Human nature, and Bodies Civil.*

There is this *diſpoſition* in men, wether they be the *Politick* or the *Conſcientious*:

The *External practice* of all *Parties* is anſwerable to this *inward diſpoſition.*

P. 15. The *Donatiſts*, great *Pleaders* for *Toleration*, Perſecuted, when they had Power.

P. 16. The *Heads* of the *Diſcipline* would not tolerate Separation from them; they who went into *New-England* for liberty of Conſcience, refus'd indulgence to *Anabaptiſts and Quakers*: Thoſe *Commons* who in the Year, 1647. made an Order for Indulgence to tender Conſciences, declar'd it *ſhould not extend to tolerate ſuch, who us'd the Common Prayer.* In the *Nether-lands* none have liberty to ſpeak againſt any publick Errour or Corruption, on which the *States* ſhall ſtamp their Authority; And if the *Dutch*, tho' of different Judgments, are yet peaceable, the reaſon is plain; They mind *traffick*
P. 17. more than *Religion*, ſeem rather to be an *Heterogeneous*

Body

Body, Frozen together by a cold Indifference, than a Society united by Christian Love. In the *Church of Rome*, the several *Orders* if not restrain'd by force, would devour one another. The *Socinians*, the great Asserters of liberty in Religion, have no-where had power, yet have shew'n their disposition not to tolerate. And even the *Quakers*, when they had gotten the Governance into their hands, Excommunicated others. *George Fox* declar'd, he had *power to bind and loose whom he pleased*, and said in a great Assembly, *that he never liked the word Liberty of Conscience, and would have no Liberty given to* Presbyterians, Papists, Independents, and Baptists. *p.* 18.

The Reverend Author comes next to the *Principal end* of the *Dissenters*, the first part of which is the, *removal of Popery*. The 2*d*. is the Advancing *of pure Religion*. Here it is Demonstratively prov'd, that these Methods of *Dissenters* do not so well Lead to the *removal of Popery*, as those of the *Establish'd Church*.

1. From reason. For *Abroad* the Protestant Intereſt will suffer much in the overthrow of this Church. *Diodati* calls it *the Eye of the Reform'd Churches*: If therefore the Dissentions put out this *eye*, the dark Doctrines of *Popery* will sooner spread over *Reform'd Christendom*. And at *home* the design of keeping out *Popery* by the Ruin of this *Church*, is like the Preposterous way of securing the Vineyard by pulling up of the Fence; or keeping out the Enemy by removal of the Bulwark. *p.* 19.

The *Romanists* are a mighty Body, Grafted into one Stock of the *Papal Head-ship*. They have variety of Learning, pretences of Antiquity, Miracles, Martyrs and Mortification; they have Banks of Money, a large Revenue, and great numbers of Emissaries to maintain and propagate their Religion. Against all this craft and strength what can be oppos'd eqpal to the Power of the Church of *England*? A Church *p.* 20.

Primitive,

Primitive, Learned, Pure, without Enthuſiaſm or Superſtition, able to refute Popery without giving it advantages. A Body both Chriſtian and Legal, and which Commendeth it ſelf to the Civil Powers by the Loyalty of it's conſtitution. In ſhort take, The Character of it from *Mr. Daille*, even when he was Engag'd in a Controverſy with *Dr. Hammond*. It is this.

p. 21. *As to the Church of England purged from foreign wicked ſuperſtitious Worſhips and Errours, either impious or dangerous, by the Rule of the Divine Scriptures, approved by ſo many, and ſuch illuſtrious Martyrs; abounding with Piety towards God, and Charity towards Men, and with moſt frequent Examples of Good works; flouriſhing with an increaſe of moſt Learned and wiſe men; from the beginning of the Reformation to this time. I have always had it in juſt eſteem, and till I die, I ſhall continue in the ſame due veneration of it.* And indeed it is to me a matter of Aſtoniſhment, that any men, who have been beyond the Seas, and made Obſervations upon other *Churches and States*, ſhould be diſpleas'd at *Ours*, which ſo much excels them.

Now is it probable that ſuch a *Church* as this is, ſhould have leſs ſtrength in it for the reſiſting of *Popery*, than an Inferiour number of divided *Parties*; of which the moſt ſober and moſt accompliſh'd is neither ſo Primitive, nor ſo learned nor ſo united, nor ſo numerous, nor ſo Legal? and againſt which it will be objected by the *Romans* that it is of Yeſterday?

Some of theſe parties (the *Quakers*) have not fully declar'd themſelves, and who knows whether they have not a re-
p. 22. ſerve for the *Romiſh Relgion*? And as to other Sects, What hindreth a crafty *Jeſuit* from gathering a particular Congregation out of them, and modelling it by degrees according to his pleaſure? They have no *legal Teſts*, and admit Strangers to Officiate, on pretence of ſpiritual illumination.

And

And the *Romanists* have powerful ways of drawing Diſ-
ſenters to them; they have Strictneſs to offer to the ſevere;
mental Prayer, or Spiritual Eructations to thoſe who Scru-
ple Forms; Myſtical Phraſes for thoſe who darken p. 23.
underſtanding with words; and to move the Zealous temper
of the Engliſh, they uſe much Geſture, and great ſhew of
Zeal in preaching: from whence ſome of them in *Rome* it
ſelf had the name of *Picchia-petti Jugleſi* given them, i. e. of
Engliſh knock-breaſts. For thoſe who love ſelf-denial they
have rough Cords, mean Garments, Bare Feet, Diſciplines,
Whips, pretences of not touching Money, or enjoying Pro-
perty. [But with great Submiſſion to the Reverend Author,
we believ'd this laſt method would have but little influence
on *Diſſenters*, who Love their Skin and their Money as well
as any Chriſtians whatſoever.] And laſtly, for humouring
the Foppiſhneſs of human Nature, they have Proceſſions and
other Rites, order'd as Games for Diverſion, and the Maſs
with Scenes.

And here the Reverend Author takes Occaſion to p. 24.
Propoſe a very Charitable project of Compoſition for
Diſſenters, that there may be Bedlams enow founded to
receive them, and he wiſhes it had been Enacted at the Re-
formation. *It is at leaſt, ſays he, my private Conjecture that if
the Revenue of the Religious Houſes, which were diſſolv'd, had
been judiciouſly appli'd to the ſervice of Men, either weak in
mind or indiſpos'd by temper, or ſingular in their inclination,
amongſt the Reform'd, there might have been a diverſity
here (I mean ſuch as there is in our preſent Colleges) without a
Schiſm.*

To return to the *Argument*. It is further prov'd p. 25.
from the Hiſtory of our late *Revolutions*, that *Popery* will
not be ſmother'd in the *Ruins of the Church of England*;
But rather be advanc'd upon *them*. The *Diſſenters*, to re-
move the *Odium* of the King's Execrable Murther from

 themſelves,

themſelves, lay it on the *Jeſuits*, thereby acknowle[illegible] their great influence among them. How far it's tru[illegible] the *Jeſuites* influenced thoſe Counſels, I do not no[illegible]
p. 26. amine. *Nor does my Talent lye in myſteries of State.* [illegible] that in the laſt *Revolutions Popery* was not rooted out, [illegible] man can be ignorant, tho' he has made the moſt negli[illegible] obſervations.

Robert Mentit, a Scotch man and Secular Prieſt, hath Pu[illegible]lickly taken notice of the many *Prieſts* (in the Parlia[illegible] Army) Slain at *Edge-Hill*. *King Charles the Martyr* ſpeak[illegible] of ſuch things as notorious in one of his Printed *Declarations*. *All know know*, ſaith he, *the great number of Papiſts, which ſerve*
p. 27. *in their Army, Commanders and others.* An agreement was made in 1649. even with *Owen O-Neal*, that *Bloody Roman*[illegible] and he in purſuance of the Intereſt of the *State*, ſo called, raiſed the Siege of *Londonderry*. Other inſtances of this nature are produced.

p. 28. The Author concludes this point by obſerving how active and zealous the *Church-men*, tho' in Adverſity, were then againſt *Popery*. Their learned Books and Confe[illegible]rences reflected ſome, and eſtabliſh'd many, and we owe a part of the ſtability of men in thoſe times to God's Bleſſing on the Writings of A. Bp. Laud, *Mr.* Chillingworth, *Dr. Bramhall*, *Dr. Cozins*, *Dr. Hammond*, *and others.* Lately 'tis the opinion of the *Papiſts* themſelves, that their Cauſe is promoted by our *Diſſentions*, and according to theſe meaſures of judgment they govern their Counſels. To juſtify
p. 29. this, *Campanella* and *Contzius* two Jeſuits are cited. If they hope for Reſettlement upon ſuch grounds as the printing a *Monaſticon* or the *Provincial of Lynwood*, as they declare they do, what will they not expect from the *leaving of Communion with the Eſtabliſhed Church, as if it were the Synagogue of Satan*?

p. 30. *The Second more principal end of the Diſſenters*

advance Christian Religion to greater Purity and Perfection. But neither is this *end* like to be attain'd. For first, The means towards ſettling themſelves is the *Diſſolution* of that which is well ſixt, and this tends to the *Corruption* of Religion. It *removeth Charity* and *moveth Unbelievers, Atheiſts, and Idolaters* to contemn the *Church of Chriſt*. To maintain pure Religion by *Overthrowing the Church*, is as improbable a project, as that of *Hannibal*, who in H. 7th's. time Propos'd a *Rebellion without a breath of the Peace.*

'Tis alſo to be Conſider'd, that theſe Men *often move for Alterations in the Church, when there is a great heat and ferment in the State.* And in ſuch Seaſons the Form of a Church may be *pull'd in ſunder*: But there is not Temper enough and coolneſs of unbiaſs'd Conſideration to *ſet it to rights* to advantage. And again, when the Veſſel is ſtirr'd, p. 31. the Lees come up, which lay before undiſcern'd in the Maſs of Liquor: And ſo it is in Religion: It is not fined, but render'd leſs pure by motions in the Body Spiritual or Civil. And further, Men may intend well, but uſing the help of the p. 32. *Magiſtratical arm*, they never ſecure what they propoſe, but frequently render that which was *well Settled* much worſe by the *unbinding.*

The ſame truth appears alſo by the Hiſtory of p. 33. the late *Revolutions*, the *pretence* of which was *Purity of Religion*, the *event* Corruption of Faith and Manners. Of this what need of further Witneſſes than the *Lords and Commons* and the *Miniſters* of the *Province of London*, whoſe Complaints and Acknowledgments are here ſubjoin'd. The *Lords and Commons* in one of their *Ordinances* uſe theſe words; *We have thought fit (leſt we ſhould incur* p. 34. *other miſeries, and thereby be in danger to receive of their Plagues) to ſet forth this our deep ſenſe of the great Diſpleaſure of God, and perilous condition that this Kingdom is in, thro' the*

Abuſes

Abominable Blasphemies, and damnable Heresies vented and spread abroad therein, tending to the subversion of the ... contempt of the Ministry and Ordinance of Jesus Christ. The *Ministers* made a like acknowledgment saying, *Instead of ... disputing Heresie, Schisms, Prophaneness, we have seen an ... debate and general inundation of all those Evils, that ... studies are not shown'd to prese and plead for publick, formal, and universal Toleration.* ... *South Dissenters by Purity of Religion* mean *Conformity to Scripture*, and removal of *human Inventions*; But this with reference to our *Church* is an unwarrantable reflection; for it hath but one *Principal Rule*, and that is the *Holy Scripture*; and *Subordinate rules* in pursuance of the *General Canons in Holy Writ*, are not to be call'd in *our Church* any more than in the *pure and primitive Christian Church*, whose Pattern it follows, *human Imaginations*, but *Rules of Ecclesiastical Wisdom and Discretion.*

P. 35. Others mean by *Purity Simplicity* as oppos'd to *Composition*. And thus *Quakers* believe their way the *purest*, because they have taken out of the *Sacraments and all forms of Worship*, and the *Papists* may say with some reason their *Eucharist* is more *pure* than that of the *Protestants*, because they have taken the *Cup* from it. But that which makes a *pure Church* is like that which makes a *pure Medicine*, not the *purity* of the Ingredients, but the *goodness* of them how many so ever they be; and the *aptness* of their nature for the procuring of health.

P. 36. 4ly. If several contrary Parties be Establish'd by way of *Sufferance*, no progress is like to be made towards the *Establishing of Religion*; for the Suffering of divers Errors ... that the way to the Reforming of them.

5ly. Many *Dissenters* are not likely to improve Christianity, because they rely not on God's assistance in the ... good means, but depend wholly on immediate ... mation.

6ly. There are already provided in *this Church* more probable means for the promoting of *pure Religion*, than those which have been ever propos'd by *Diſſenters*. There are in it all Neceſſaries to Faith and Godlineſs; there is preſerv'd Primitive Diſcipline, Decency and Order, and a Clergy not to be Parallell'd in any Nation for judicious Knowledge, and uſeful Piety. p. 37.

Nothing is therefore wanting to the *Purity*, and *Perfection of* Religion; nor are the Changes formerly made by Diſſenters conducive to it. The *Doctrine of God's ſecret Decrees* taught in their Catechiſm is improper Meat for Children. *Ordination by Biſhops* is more certain and ſatisfactory, than *that by Presbyters*. More Sobriety in *Publick Forms*, than in *unſtudied Effuſions*. Better to ſay, *From Fornication good Lord deliver us*, than to ſay, as an Eminent Diſſenter, *Lord unlaſt us*. Better to repeat the *Creed ſtanding*, than to *leave it quite out* of the *Directory* for Publick Worſhip. Nor was it an advantage to Chriſtian Piety to change the geſture of *kneeling* in the *Euchariſt* p. 38. *Sitting with the Hat on*, the People being taught to cover the Head, while the Miniſter was to remain bare among them. Nor was the Civil Pledge of the *Ring* in *Marriage* better'd by the invention of ſome *Paſtors*, who took a *Ring* of Women Converts, for their Admittance into their Church. Nor did the *forbidding of Holy-days* add one hair's breadth to the Piety of the Nation, but took away from the People one ready means of fixing in their memory the *moſt uſeful Hiſtory of the Chriſtian Religion*. p. 39.

The *Concluſion* is this. If Diſſenters are not likely to obtain their *Ends* of *Eſtabliſhing themſelves*, of *rooting out Popery, and promoting true Religion by overthrowing the Church of England*, The inference is natural, They ought both in Prudence and Chriſtianity to endeavour after union with it. p. 40.

41. In order to this, two things are Recommended to the consideration and practice of *Dissenters*.

1. Examine and Judge, confer which the Guides of the national Church, peruse their Books. Hear and read for your information as well as your intanglement.

2. Do as much as you can do. Do as the Dissenters, who are most Eminent for Learning, Piety, Preaching, Writing, Experience and Fame, sometimes actually do. They have owned our *Communion* to be *lawful*. They have Received the *Communion kneeling*. They have bred up Children to the *Ministry* of this *Church*. They have joined in the *Liturgy*. They have been *Marry'd* according to the *form* of it. Nay one who assisted in making the *Directory* would have his own Daughter (in those times) be *Marry'd* in the way of the *Book of Common Prayer*. Do as the Antient *Non-Conformists* did, who would not *Separate*, tho' they fear'd to *Subscribe*: who wrote with such Zeal against those of the *Separation*, that Mr. *Hildersham* was call'd *the Maul of the Brownists*: Do more for the *Peace of God's Church*, than for a *Vote* or *Office*, or *fear* of *Legal penalty*. Come as *Christians* to the Sacrament, and not as *Politicians*. Those who have so done, yet break the *unity* of the *Church*, are said to use the Arts of *Jesuits*, and to be *without all excuse*, by a *Dissenter* who writes with *commendable temper*. Do *constantly*, what you do upon *Occasion*. No *preaching* or *praying*, which is better lik'd, can balance the evil of *Separation* from a *Church*, which imposeth no *Terms* of *Communion*, which are *Sinful*.

42. For *Peace* sake let that be more *constant*, in which your Conscience alloweth *occasional* exercise. A *Member* who joyns himself to any *Establish'd Church*, and also to any *Churches* which are set up, not as *Legal Supplements* of it, but as *Forts* against it, seems to be a kind of *Wooden Leg*.

If

if I may represent so grave a matter by so light a Similitude. He is ty'd on and taken off at pleasure.

He is not, as by natural Ligaments and Nerves knit to such *Ecclesiastical Bodies*. If all would do *constantly* what they can in Conscience do, *sometimes*, they would create a better Opinion of themselves in the *Governours*, and move them to all due favour, and hinder all the *Destructive breaches* amongst us. For the *Remains of other Dissenters* would be so inconsiderable, as to abide in the Body of the Nation, as ill Humours thrown off to the extream parts, from which there may arise some little pain, but no mortal danger. p. 43.

It is hoped the Reader will be tempted by this *Abstract* to search for and consult the excellent *Original Treatise*; there he will find these *Important Truths* treated with *great moderation*, and prov'd by *undeniable Reasons*. viz.

1. *That all Dissenters or at least the most wise and sober, have a design to destroy the Church established.*

2. *That if they succeed, they will neither tolerate this Church nor one another.* Nor,

3. *Will they be able to establish any National Church in it's place.*

4. *Occasional Conformists, if sober Dissenters, have also a design to destroy this Church.*

5. *These are the most considerable of the party, therefore most likely to effect it.* See p. 43.

6. *Their practice is without all excuse, and they are to be consider'd not as Christians, but as Politicians* and *Jesuits*; not as *true Members*, but as *Wooden Leggs*.

The *Result is*, That since we are like to have *no Church*, or nothing but *Popery*, if the *Establish'd Church is ruin'd*; 'tis the Duty of every good *Christian* to endeavour to *Preserve it*: And since *Occasional Conformists* are the most *Dangerous Enemies*, their *design Destruction*, *and their practice Inexcusable*,